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*December 18, 1954*

*Vol. 92, Number 12*

# America

NATIONAL CATHOLIC WEEKLY REVIEW

## New era in U.S.-Spanish relations

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DESMOND FENNELL

## The Gospels in today's speech

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LOUIS REILE, S.M.

### EDITORIALS

Pope to the ILO

Knowland unanswered

Formosa pact

Travel for study

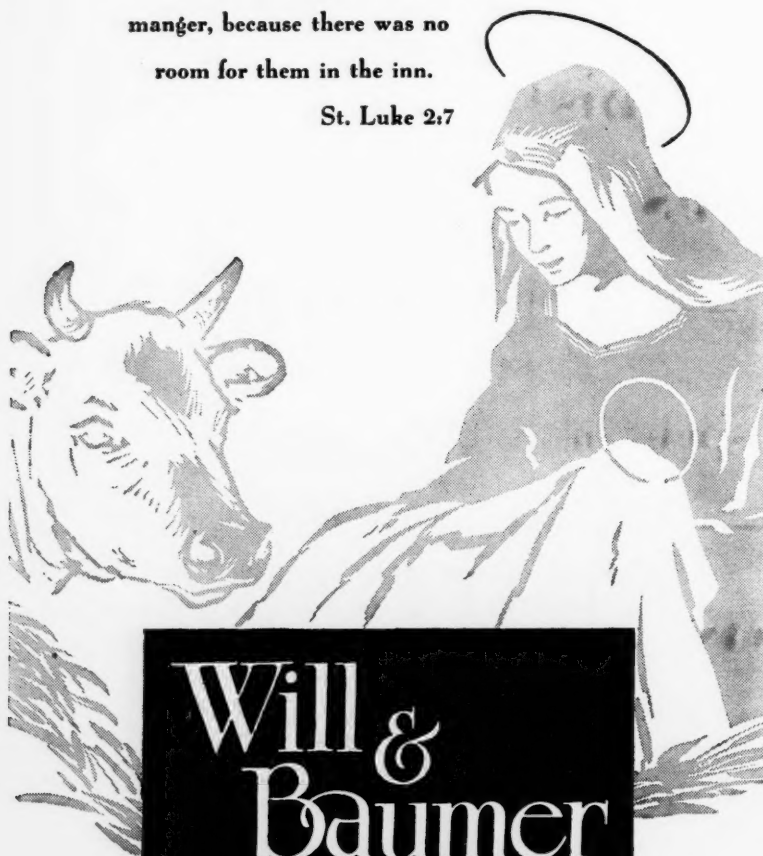
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And she brought forth her firstborn son,  
and wrapped him in swaddling

clothes, and laid him in a  
manger, because there was no  
room for them in the inn.

St. Luke 2:7



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## The world prays for Pius XII

As our Holy Father, Pope Pius XII, lay suffering last week in a simple iron bed on the third floor of his Vatican apartments, he had one constant source of strength. The whole world was praying for him. Below his window, in the hushed circle of the Bernini colonnades which ring Piazza San Pietro, sad-faced Romans wept quietly as they prayed for their dear Papa. All around the globe those prayers were repeated—publicly in the free world, secretly in the Church of Silence. Reports from Catholic Poland proved how galling the irons of tyranny can be. The Dec. 5 issue of Warsaw's Catholic weekly, *Today and Tomorrow*, carried a long obituary for Deputy Foreign Minister Andrei Y. Vishinsky, but no word of the illness of the Pope. One of the most touching of many public prayers offered for the Holy Father by non-Catholics was that of the General Assembly of the National Council of Churches of Christ, meeting in Boston. Rev. Eugene Carlson Blake, newly elected president, interrupted an afternoon session to announce news of the Holy Father's failing health. There was a minute of silent prayer. Then, by standing vote, a resolution was passed which recorded the council's prayer that God by His healing grace might "sustain Pope Pius XII in his hour of suffering" and expressed "sympathy with Roman Catholic friends in their anxiety" over his illness. Countless tributes like the one in Boston showed how much all men love this gracious and holy successor of Saint Peter. His faithful children the world over are showing their love for him by earnest supplications. They were heard, too. On the eve of Dec. 8 he was up and about his room a bit.

## McCarthy censure

On Dec. 2 Sen. Joseph R. McCarthy became the fourth member of the U. S. Senate to be formally rebuked for his conduct in that body. The final vote was three-to-one (67-22), compared to the six-to-one (75-12) vote last Aug. 2 referring the Flanders-Fulbright-Morse censure charges to a six-member special committee to be appointed by the Vice President. The party line-up had changed, too. In August, 40 Republicans joined 34 Democrats for referral to the committee. At the wire, all 44 Democrats on hand voted for censure, whereas Republicans divided equally, 22-22. Senator Morse (Ind.), of course, voted for censure . . . The decision to censure became clear on Dec. 1 when, by a 67-20 vote, Count One was adopted, condemning Mr. McCarthy for failure to "cooperate" with the subcommittee on Privileges and Elections and for having "repeatedly abused" its members back in 1951-52. The original Count Two (abuse of General Zwicker), however, was junked overnight in favor of the long Bennett amendment. This condemned a detailed catalogue of vituperation by Mr. McCarthy of the special (Watkins) committee and of the special censure session itself. It was agreed to, 64-23 . . . When the Senate last summer finally assumed responsibility for judging the conduct of its

# CURRENT COMMENT

most controversial member, it was already becoming apparent that the McCarthy issue had largely lost its aspect of a profitable subject for public discussion. After the interminable Senate-Army hearings most Americans, in our opinion, had either cast anchor or become fed up with the question—or both. At least in Congress, it has now resolved itself mainly into an intra-GOP controversy.

## Red China's tactics may boomerang

The rapidity with which the UN has taken up the cause of the 13 American prisoners of war unjustly imprisoned in Red China is a welcome sign. The success of initial moves in the world body by the United States in conjunction with our 15 Allies of the Korean war is an indication that we have been able to enlist the support of world public opinion in our case. The 16 Allies took their first step on Dec. 6 when the General Assembly Steering Committee recommended immediate debate on the prisoner issue. The next step was the introduction the following day of a draft resolution. If passed by the 60-nation General Assembly, it would find that the imprisonment of the PW's was a violation of the Korean armistice. It would also condemn the practice of "trial and conviction of [Korean war] prisoners" and instruct Secretary General Dag Hammarskjold to negotiate for release of the men. All this is certainly more than the Chinese Reds had bargained for when they announced the sentencing of the American airmen on Nov. 23. Aroused world public opinion has had its effect on totalitarian regimes in the past. In 1947 it forced the withdrawal from northern Iran of a Soviet occupying army, thus averting a clash which might have resulted in World War III. While there is no guarantee that it will have a similar effect on Red China today, there is hope. Communist China seeks a seat in the UN. It wants to bolster its prestige, particularly in neutralist Asia. The prisoner issue has become a weapon for the United States which, if used skillfully, can defeat both these objectives. The Reds may yet prove to have blundered seriously.

## Results at Rio de Janeiro

At the final session of the inter-American economic conference on Dec. 2, the Mexican finance minister told the delegates that public opinion would find its

work "was not sterile." This diplomatic estimate of the meeting seems fair enough. All told, the delegates approved 49 resolutions calling for intensive study of most of the economic problems of our hemisphere. Only a few of these were controversial: stabilization of commodity prices, creation of special banking facilities to aid Latin America, double taxation of profits of U. S. firms doing business south of the Rio Grande. Only on double taxation did the U. S. delegation give its "good partners" full satisfaction. It promised that Congress would be asked to exempt foreign earnings of American companies from U. S. taxes. On the proposal to study the possibility of an inter-American bank, our delegation abstained from voting, but it softened the blow by pledging bigger loans from the Export-Import and International Banks. It finally voted to examine fluctuations in coffee and banana prices, but only after everybody had consented not to mention price fixing in the resolution. It was agreed that the next conference would be held in 1956 at Buenos Aires. Though President Eisenhower professed to be satisfied with the results, there are those in Congress (including some members of his own party) who believe that our delegation should have taken to Rio a more generous and imaginative program. They doubt whether the conference will be much help in blunting the appeal of communism to Latin America's illiterate, poverty-stricken masses.

#### **Hope—and prayers—for liberation**

A recent TV program suggested that during the Christmas season a green bulb or candle be kept lit on the Christmas tree or elsewhere among the decorations as a symbol of hope—hope that the nations still free may remain free and that the nations now crushed under the yoke of slavery may soon become free. It is not a bad idea. The presence of such a light might well be a concrete reminder. But why must it be merely a "symbol of hope"? It could be much more: a reminder to pray, as the Bishops of the United States called upon us to pray in their recent annual meeting. Recalling that a year ago their thoughts were with "the persecuted of Eastern Europe," the Bishops this year include in their "protest against persecution" and their "words of consolation" the people of Vietnam "and its neighbor nations who most recently have

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come upon days of disaster and now face the persecution so often known in the Church of Christ." "We beg our Catholic people," say the Bishops, "to cherish well the blessings of freedom they enjoy and to pray fervently for those whose freedom has been lost or is in danger." Surely Christmastide, when the blessings of our freedom are most joyful, is a most fitting time to put the Bishops' plea into fervent practice. Prayers for the oppressed might take on a deeper meaning if families would pause in the midst of their celebrations to pray as a family for the thousands of families throughout the world for whom the serene light of the Star of Bethlehem is eclipsed by the baleful glare of the Red star of communism.

#### **Hell in Norway**

Quite literally, all hell broke loose in Norway on the fateful day in 1953 when Dr. Ole Christian Hallesby, a religious lay leader, challenged the complacent unbelief of his countrymen in a now-famous radio broadcast from Oslo in defense of hell. Bishop Schjelderup of Hamar attacked Dr. Hallesby, calling Christianity a religion of love and eternal torment incompatible with Christian charity. The bishop was in turn accused of "unfaithfulness" to Christian doctrine. The dispute was referred to Norway's Ministry of Church and Education for a ruling. All Norway, 96 per cent of whose more than 3 million people are members of the established Lutheran Church, eagerly awaited the verdict. That decision and its sequel were discussed in "Hell, State and Church in Norway" by Freda Bruce Lockhart in the *London Tablet* (see *July Catholic Mind*). The Socialist Government Ministry, after consulting with bishops, theologians and lawyers, issued a decision last March which was mocked in a Norwegian newspaper headline: "Toothless Government Declaration Justifies All Parties." The whole affair was sent back into committee. The Norwegian Parliament recently gave unanimous approval to a report stating that theological disputes should ultimately be resolved within the Church. Still,

The committee majority finds that the Government in some cases will have to take action in confessional matters to decide what can be taught within the Confessional Church.

On Dec. 7 the Norwegian bishops issued a strong rejoinder, stating that the Lutheran Church "never can accept any State authority interpreting the content of its Confessional Books."

#### **NAM in Manhattan**

The highlights of this year's meeting of the National Association of Manufacturers, held in Manhattan, Dec. 1-3, were perhaps the strong stands taken against the present high level of taxation and against the guaranteed annual wage. In presenting the taxation committee's report to the 2,000 delegates, Fred Maytag 2nd advocated a tax limit of 35 per cent on personal and corporate incomes. Conceding that this would cut tax bills of corporations and of individuals



in the middle and upper tax brackets about \$8.4 billion a year, he charged that the present tax system, "conceived by Karl Marx to liquidate the middle class," was the "root of 95 per cent of our difficulties." Without specifying a particular ceiling, the convention adopted a program calling for a constitutional limit on the Government's power to tax. On union demands for a guaranteed annual wage, the NAM was equally emphatic. Board Chairman Charles R. Sligh told the delegates that guaranteed wages, far from stabilizing employment as some of its proponents claimed, would as a matter of fact destroy business. Another speaker called the proposal "pure nonsense." Two of the speakers, Clarence Randall of Inland Steel and Ralph Cordiner of General Electric, struck what some will consider more positive and realistic notes. The former pleaded for support for President Eisenhower's liberalized trade program; the latter, stressing the possibilities of automation and atomic energy, exhorted U. S. business to plan boldly for a future of abundance.

### **CIO at Los Angeles**

The CIO, assembled last week in convention in Los Angeles, neither looked nor acted like an organization about to surrender its separate existence. At no meeting since the death of Philip Murray was a greater spirit of unity and optimism in evidence. Ironically, it was the very likelihood of a merger with the AFL that explained much of the new-born confidence and friendliness. However widely Messrs. Reuther and McDonald—easily the most powerful figures in the CIO—may differ on other matters, they are agreed on the advisability of pushing ahead toward labor unity as quickly as possible. For the rest, the delegates congratulated themselves on the results of the November elections and looked forward with confidence to 1956. They adopted a series of resolutions on domestic and foreign affairs that closely resembled the program which the AFL approved at its convention in September. If and when the merger comes, there will be no important ideological barriers to surmount. It was left to an outsider to furnish the only real surprise of the convention. Addressing the delegates on Dec. 7, Secretary of Labor James Mitchell sharply attacked the "right-to-work" laws by which 17 States have outlawed all forms of union security. Such laws, he said, create no jobs. They place unnecessary curbs on the freedom of workers and employers to bargain collectively. They undermine the strength of unions. "I oppose such laws," he concluded, "categorically." The delegates loved every word of it.

### **Science and religion**

Dr. William G. Pollard, director of the Oak Ridge Institute for Nuclear Studies, who added the word "Reverend" to his name last May when he was ordained to the ministry of the Protestant Episcopal Church, had some forthright things to say recently on

religion and education. As principal speaker at the Religion-in-Life observances at George Washington University, Washington, D. C., Dr. Pollard told his attentive audience that, although science is at the peak of its prestige, it has lost its power to challenge our best minds. The inquiring minds of today, he asserted, want to know how they may go about building a new society—one that will be able to make proper use of all that science has discovered. He predicted "a revival of theology and a decline of science as the great arena for intellectual activity." Our universities, he said, must help modern man rediscover his lost cultural heritage. This heritage has "two primary roots"—the Greco-Roman and the Judeo-Christian. Most modern institutions of higher learning favor the first but ignore the second. Unless man regains the capacity to respond to the totality of his cultural inheritance, Dr. Pollard foresees the advent of a new Dark Age similar to that which settled over Europe in the sixth century. Another speaker, Rev. Dr. Charles W. Lowry, chairman of the Foundation for Religious Action in the Social and Civil Order, spoke in confirmation of Dr. Pollard's views. Knowledge, wisdom and virtue, which are the aims of education, are not being attended to, he said, in what he called the present "relativistic climate" of American campuses.

### **TV promises a cleanup**

Submitting a report to the Senate (Hendrickson) Subcommittee on Juvenile Delinquency on Dec. 3, the Television Review Board of the National Association of Radio and Television Broadcasters implicitly admitted that "excessive violence and morbidity" have too often been featured in TV shows, especially for children. The Board promised that particular care would henceforth be taken in the review of all mystery, Western and adventure films, so as to be "reasonably sure" that there would be no "cumulative effect" of violent action during the children's viewing hours. The committee welcomed the board's voluntary action. We welcome it, too—but with a slight and unavoidable touch of cynicism. Here's why. The code under which the association currently operates in theory limits the amount of time allotted to commercials on TV. Yet, as Jack Gould complains in his New York Times column for Dec. 5, the present trend toward "longer, more and more intense commercials" is lowering the standards of TV programs. The broadcasters, caught in the sponsors' desire to make more money to meet mounting TV costs, seem powerless to do anything about it. If broadcasters cannot handle the relatively minor abuse of controlling commercials, how far will their protestation of good will go toward rectifying the more serious problem of questionable children's programs? What the TV and Radio Association needs is a code with sanctions, like the motion-picture code and, intentionally, at least, the recently adopted comic-books code. Until penalties are visited upon violators, TRB's promise of amendment doesn't carry much conviction.

## WASHINGTON FRONT

While Washington circles were still discussing whether "condemnation" of a Senator is better or worse than "censure" of him, the Administration itself was faced with the problem of how to formulate two interrelated policies, and how best to secure Democratic cooperation on them in Congress.

These two interrelated policies are farm and labor. Enlightened leaders in the country realize that neither of these great groups can get along without the other. Without high industrial wages the farmers lose great markets for their products of food and fibers, and without high farmer income large amounts of the workers' product go unsold. The successes of the Democratic party since 1932 have been due to its ability to get both sides to see this essential point in national economics.

In the 83rd Congress the Democrats, with the help of some Republicans, defeated the Administration's program of amendments to the Taft-Hartley Act. Now new amendments are in the hopper, and it remains to be seen how they will look when the two labor committees in Congress finish with them. They are likely to be broader in scope, and the President is not likely to veto them.

But there are other labor problems. Unemployment compensation may be broadened and raised. The same goes for social-security benefits. Health programs for workers may be enlarged. Safety rules in mine and factory may be enlarged and better enforced. One danger, however, looms: a powerful lobby, helped by factions in both parties, would like to destroy industry-wide bargaining, leaving control to the States. This would destroy the great international unions, leaving local unions at the mercy of local politicians.

The farm problem is more simply stated, though it is not at all a simple problem. The President and Secretary Benson want flexible price supports, to avoid ruinous and costly piling-up of vast unsold agricultural surpluses. In the campaign, Democrats generally came out for their old rigid price supports at 90 per cent of parity between what farmers earn and what they buy. Here the majority is likely to rebuff the President, and insurmountable vetoes are in prospect. But there are also some fringe problems, as there are with labor.

For instance, there is the Soil Conservation Service, currently menaced by disintegration in favor of the States, and the Rural Electrification Administration, currently menaced with destruction at the hands of power lobbies. Here all Democrats will move in in force to defend two of their pet projects. Rather than risk complete defeat, the White House may prudently decide not to alienate millions of farmers by distasteful recommendations.

WILFRID PARSONS

## UNDERSCORINGS

President Eisenhower in a letter to George W. Strake of Houston extolled the proposed \$4.5-million Pope Pius XII Library to be built at St. Louis University. Mr. Strake is president of the foundation for construction of the new library, which will house the microfilmed copies of 600,000 priceless manuscripts of the Vatican Library. "Access to it," President Eisenhower said, "will be immensely valuable to all who wish to delve deeply into the fundamentals of our civilization."

► The Dec. 15 publication of *Collectio Rituum* by Bruce Publishing Co., Milwaukee, Wis., makes available the official English text which may now be used for the greater part of the rites accompanying the sacraments of baptism, matrimony and extreme unction, all of the funeral rite (with permission of the ordinary of the diocese) and 26 ritual blessings.

► On Dec. 3 Bishop Martin Johnson of Nelson, B. C., was named Titular Archbishop of Cio and Coadjutor Archbishop with right of succession to Archbishop William M. Duke of Vancouver. The same day Rev. Malcom A. MacEachern, pastor of Mount Carmel parish, New Waterford, N. S., was appointed Bishop of Charlottetown, P. E. I.

► Volunteers eager to participate in the charitable work of assisting the rehabilitation of mental patients in their local communities will find guidance and inspiration in a new pamphlet *Wanted—Your Magic*, put out by the National Association for Mental Health (1790 Broadway, New York 19, N. Y., 10¢ a copy, \$7.50 per hundred).

► The Austrian Catholic Press Service, after a recent survey of the position of the Church in Slovakia, found 331 Catholic monasteries confiscated, 1,800 elementary and 77 secondary schools shut down, 11 Catholic universities taken over by the Communist Government, half of the 4,000 religious formerly in the monasteries and educational institutions now in labor camps or working in Government hospitals, 4 bishops in prison, 2 deported and 3 confined to their residences.

► "The Responsibilities of the Catholic Intellectual" will be the Catholic Renaissance Society topic for its winter forum, Dec. 28, at Marymount College, New York. The forum coincides with the annual meeting of the Modern Language Association to be held in New York, Dec. 27-29.

► The American Library Association announced the publication, Nov. 29, of *Books for Catholic Colleges—Supplement, 1950-52* (Chicago, 1954, 64p. \$1.75), compiled under the auspices of the Catholic Library Association. The new supplement lists 582 books of Catholic interest selected by subject specialists and librarians in 23 Catholic Colleges.

G. G.

## Formosa pact

The mutual-defense treaty signed December 1 by the United States and Nationalist China forges another link in our chain of Pacific island defenses. It adds nothing new by way of U. S. commitments to the Chiang Kai-shek Government. It does, however, make our commitments more binding. Our role in the defense of Formosa no longer depends on an administrative act, such as the Presidential order which sent the United States Seventh Fleet to patrol Formosan waters at the outbreak of the Korean war, which could easily be changed. After Senate ratification, which is expected without much trouble, Chiang Kai-shek will have the basic treaty guarantee he has long sought.

The effect of this defense pact will be to put the Government of Nationalist China in the same category of relationship to the United States as the other Asian powers with whom the United States has concluded similar treaties: South Korea, Japan, the Philippines, Australia and New Zealand. Any act of aggression against Formosa or the Pescadores (the only Nationalist-held islands off the China mainland explicitly mentioned in the security pact) will be considered a threat to the "peace and safety" of the United States to be met according to our "constitutional processes." As Secretary of State Dulles remarked in a December 1 press conference, counterattack against the Chinese mainland would be a "probable result" of a Chinese Communist attempt to take these islands.

Apart from the military commitment spelled out in the text of the alliance, the new treaty has a significant political aspect. Secretary Dulles remarked that the mutual defense pact implies U. S. recognition of "the Republic of China as the only lawful Government of China just as we recognize the Government of the Republic of Korea as the only lawful Government in Korea." Neither Formosa nor the Pescadores will "be placed on a bargain counter for international trading." As a formal ally, therefore, Nationalist China has the right to expect our continued support in the UN. If the treaty means anything, it means we will not sell out Nationalist China in the world body in the hope that we might thereby achieve some spurious easing of tension in Asia.

While the treaty defines our policy toward Formosa and the Pescadores, it still leaves up in the air the question of Quemoy, the Tachens and the other offshore islands which have been under Communist attack these past months. Their omission from the defense pact could mean either that we do not (as yet, anyway) consider them essential to the security of Formosa or that we intend to go on playing a guessing game with Peiping. Whatever our motive, Red China is left free to interpret the treaty as meaning that we will not defend them. We could, therefore, be drawn into a conflict we might have avoided by a clear declaration of intention now. If we stand by after thus inviting invasion, we risk losing 60,000 anti-Communist troops who are not expendable.

## EDITORIALS

### Travel for study

Thousands of young college professors are now laying plans which do not include going to Europe next summer. You need not tell them that a stay in Florence would be an enriching experience. They know that, but can't afford it.

Much less can they afford a whole year off—two full, free terms in which to start that book, dig at that research, get a top-flight course into shape. What about a sabbatical? They come more readily to older than to younger members of the faculty. What can the young teacher do?

The offer currently being made for the fifth year by the Fund for the Advancement of Education, 655 Madison Avenue, New York 21, N. Y., may solve the young prof's problem and also breathe new life into some part of the liberal-arts program of his college. For about 150 men and women, aged 30-45, who have been teaching steadily for several years, will receive faculty fellowships for the academic year 1955-6. These will be announced next April.

F AE is searching, not for applicants who have already achieved recognition or even prominence in their fields, but rather for those with a capacity for further development and for future educational leadership. Fellowships are available in the humanities, the social sciences and the natural sciences, but not in technical or professional subjects. Each of the 150 teachers chosen by the FAE committee on faculty fellowships will receive a grant approximately equivalent to his current salary, plus certain expenses judged essential to his plan of study.

Application for these fellowships is made jointly by the teacher and the institution where he is engaged. Together they must present the applicant's plan of study. The screening committee will give preference to those applications where both the individual and the institution appear to be capable of undertaking a program of study which will have some real impact on liberal education.

It is not unusual for an announcement of this kind to hang utterly unheeded in the faculty lounge. Why does this happen? Perhaps this unconcern is due to a lack of imagination. The whole idea of special grants for travel and study is one to which many college teachers are unaccustomed as far as their personal lives are concerned. There might even be a tendency to believe that applications from Catholic colleges would not stand much of a chance. The way to find out, of course, is to apply.



## Knowland unanswered

The emphasis given Senator Knowland's "break" with the Eisenhower Administration, not only on foreign policy but on the McCarthy censure, has, we fear, obscured the grave danger which troubles the outgoing Senate Majority Leader. What is this danger? It is that, especially since the Geneva Conference last July, the United States has shown increasing reluctance to oppose Red expansionism by force. The mood of "peace at any price," in his estimation, is growing at an alarming rate.

This anxiety, it seems to us, is not altogether ungrounded. Last April Secretary Dulles was talking about Southeast Asia as "vital" to our national security. Through a combination of circumstances over which we probably have had little control, Indo-China is moving closer and closer to absorption into the Red orbit. If it goes Communist, how are we going to prevent the rest of Southeast Asia from falling into Communist hands? What is to prevent other areas from succumbing to the same fate? This is the question which causes Mr. Knowland such great anxiety. It has not been answered.

Mr. Knowland's own answer is to resort to such dramatic counter-offensives as breaking off diplomatic relations with Russia and even blockading the coast of Red China. Both expedients clash with the President's conviction that we must have "the courage to be patient" in seeking peaceful solutions to our conflicts with the Red world. He seems to have concluded that the danger of war, at least as far as the USSR is concerned, has abated and that economic aid offers hope of stabilizing the world situation. For obvious reasons, the country is strongly inclined to support him in the hope of averting the use of force.

At the same time, Mr. Knowland has grave reason to doubt the effectiveness of the peaceful-solution policy. For one thing, Red China, in noticeable contrast to Russia, is showing little interest in peaceful solutions. Our understandable fear of resorting to force (because it might erupt into a world war) seems to encourage Mao to keep on "nibbling" at the fringes of the free world. Moreover, Mr. Knowland is concerned that things will get even worse for us. If we have no way of stopping such Red expansionism while we enjoy a superiority of nuclear weapons, how will we ever find a way to stop it when Russia reaches an "atomic stalemate" with us? If we are afraid to resort to force now, for fear of the enemy's power of retaliation, we shall certainly not resort to force when his power actually counter-balances ours—unless we absolutely must to survive. This impasse leaves us defenseless against "Operation Nibbling."

Senator Knowland, in our opinion, has put his finger on a very weak spot in our defense policy. His own solution seems not only dangerous but very inadequate. However, this does not mean that our national policy is therefore adequate. Our Asian policy, where the trouble mostly lies, calls for a full airing.

## Pope to the ILO

Almost unnoticed by the U. S. press, the Holy Father received in audience on November 20 the members of the 127th session of the Governing Body of the International Labor Organization. Attention is called to this event here because over the past few years certain U. S. business circles have accused the ILO of being "socialistic" and their propaganda appears to have influenced some Catholics not familiar with the story of ILO-Vatican relations.

The mere fact that the Holy Father cordially received the ILO Governing Board should be enough to allay these unfounded suspicions. What he had to say during the audience, however, was so reassuring to the friends of ILO that, if only for the sake of the record, it ought to be noted here.

The Holy Father began by praising the delegates for the rich achievements of the ILO over the past thirty years. "You may be justly proud," he told them, "not only because you have contributed to the progress of social legislation in the various countries, but above all because you have united governments, employers and workers in courageous and successful collaboration." To appreciate the work of the ILO, he added, it is necessary only to compare the present state of social legislation with what it was at the time of World War I. The vast advance that has been made owes much to ILO's coordinating functions.

Adverting to the relationship between Catholics and the ILO, the Pope recalled that his predecessor, Pius XI, had called attention "to the remarkable resemblance between the principles set forth in the ILO Labor Charter and those of the encyclical *Rerum Novarum*." For this reason, the Christian trade unions have fully supported the ILO and have regarded it as an honor to take part in its work. "They thus hope," the Holy Father said, "that their social objectives will be reached more quickly and surely."

As for the future work of the ILO, the Pope thought that its attention must be increasingly directed to the relationship between employers and employees, as well as to the human factor in industry. Many of the abuses which called the ILO into existence have been eliminated. Limitations on the hours of work, regulation of the work of women and children, protection against sickness, unemployment and accidents—all these reforms "called for measures forming an organic whole." This need is "widely considered to be met by systems of social security and full employment." So the way is open to positive measures looking toward a social order in which "material prosperity is the outcome of the sincere collaboration of all for the common good and serves as a foundation for the higher cultural values and, above all, for the indissoluble union of hearts and minds."

The Holy Father concluded the audience by granting to all the collaborators of the ILO, as a pledge of his benevolence and esteem, his Apostolic Benediction.



## New era in U.S.-Spanish relations

**Desmond Fennell**

*Madrid*—When Gen. Augustin Muñoz Grandes, Spanish Minister for War, left for home on October 23 after a three-week tour of the United States, he was reported as saying that he had only one sorrow: "that Spain is not well known in the United States." A somewhat similar sentiment was expressed by Manuel Arburúa, Minister for Commerce and Food, during his visit to America early last April: "The most important thing Spain requires from America is friendship."

Spain is receiving economic and military aid from America these days under agreements dating from 1953. Consequently, many Americans are visiting this country on economic and military missions. The present writer, a citizen of Ireland living and working in Spain, may be in a position to assess fairly objectively the results of U. S. aid and of the contacts it gives rise to between Spaniards and Americans. In particular, he would like to point up those factors in the situation which may help or hinder better understanding and friendship between the two peoples.

The most immediate fruit that has come to Spain as a result of her rapprochement with America is the increased strength of her political position. For a long time yet it will probably remain the most valuable and tangible benefit. Foreign commentators were united in interpreting the loud anti-French and anti-British demonstrations at the beginning of the year as an assertion of this new feeling of self-confidence.

Meanwhile, however, Spanish-U. S. cooperation on the economic and military levels begins to take concrete forms. Agreements signed in September, 1953, provided a framework; the practical details were left to be worked out by the joint consultations of Spanish and U. S. specialists. The agreements provided for American aid in three different forms: the construction of bases in different parts of Spain, direct military aid to the Spanish armed forces and direct aid, to the extent of \$200 million, to the Spanish economy.

Air bases are planned for Saragossa; Torrejon, about fifteen miles from Madrid; Morón de la Frontera, near Seville; and at San Pablo. In addition, there will be naval facilities near Cádiz. The construction work will be carried out by Spanish contractors employing a minimum of American technical advisers. Wages will be paid at Spanish rates in pesetas, thus avoiding the danger of a general inflation.

An American firm of architects has been commissioned by the U. S. Government for the farming-out of contracts. Spanish constructors are not showing great interest, due in particular to their reluctance—

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in view of the experience of French and German firms—to buy the specialized heavy equipment necessary for the construction of bases, since this equipment becomes useless once the work on the bases is finished. The Americans are free to subcontract, if necessary, to German construction firms, but they are willing to do this only as a last resort, in view of the much higher costs prevailing in the German construction industry.

The American Government, as well as American businessmen in Spain, are resolved to profit by former unpleasant experiences in other Western European countries. This is made clear in the determination to limit strictly the number of American personnel who come to Spain, and in the great pains being taken to avoid any patronizing attitude and to respect the methods and tempo of Spanish business life and the Spanish character. The efforts made to give the impression that American aid is not really aid but a contribution to a joint enterprise are indeed sometimes comical.

Direct military aid—tanks, guns, planes, a mine-sweeper—to the extent of \$15 million has already been given. For the general public this has been the most visible form of American assistance to date. Photos have appeared in the papers, and some of the tanks and guns took part in a big military parade in Madrid to celebrate the anniversary of the ending of the Civil War. Army equipment in Spain may be unmodern and the soldiers' uniforms unattractive, but nobody doubts the high fighting qualities of the Spanish soldier.

As direct aid to the Spanish economy, \$85 million (of the \$200 million) was allotted for the fiscal year which ended in June. This money is being used to supply basic raw materials—scrap, cotton, aluminum, copper, rubber, etc.—to improve the railways and highways, and to raise the electricity output and the production of certain basic industries, such as steel.

Shortage of electricity has been one of the most serious weaknesses of the Spanish economy in recent years. As a Spanish businessman explained to me recently, it is one of the two main reasons why a Spanish industrialist cannot plan ahead for any appreciable period. (The other reason is the unpredictability of ministerial decrees, which have the force of law and are unchecked by any representative institutions.) The deficiency of transport is also a grave drawback. Many roads are in bad repair or have never been given first-class surfaces. Trains are slow and infrequent.

The aim, then, of U. S. aid is to quicken the entire

Technical assistance, or the training in America of scientific and technical personnel, is a form of indirect aid already afforded by the United States to other countries. It is now available for Spain as well, and will be used toward improving the country's industry and increasing the productivity of Spanish agriculture.

side. In the wake of the diplomatic and technical missions, a whole wave of American businessmen has arrived in Spain to explore the possibilities of capital investment, the sale of patents and the application to the Spanish economy of what the Americans call "know-how." It appears that the capital investment will be directed generally both to the expansion of existing Spanish companies and the formation of joint Spanish-American enterprises, and that one of the main American contributions will be in the field of business methods or "know-how."

The same lack of confidence contributes to making all Government statistics untrustworthy, especially if they refer to production or power consumption. Graft, intricate in method and on an immense scale, is a normal part of business. Conservatism, lack of fluidity in the business structure and lack of confidence in "strangers"—even an American businessman could be a Government agent—are obstacles to the management methods and systems which are the most precious goods the Americans have to offer.

any amount of American aid, if there is not an expansion of the buying power of the workers. Spanish manufacturers prefer limited production and high profits. The workers work poorly, knowing that their best efforts will give them no share of the goods. The Americans place their hopes on gaining one or two outstanding and successful converts to their ideas. These, they hope, will in turn influence others to imitate them.

ported by the Spanish cost of living into an earthly paradise. They are *rich* for the first time in their lives, can have several servants, give sumptuous cocktail parties, get clothes made cheaply and buy furniture and paintings.

(which in Spain always make their presence felt) and the recollection of what they have heard about the overbearing Americans elsewhere, makes them more discreet, even awe-struck, than one might expect in their approach to Spaniards and Spain. They like the Spaniards, appreciate their human qualities and even consider them good potential businessmen. All the while, however, they regard them as victims and heirs of an outmoded social structure and of inefficient and cumbersome business methods.

What most interests the ordinary Spaniard is that his country, so long isolated, is now a friend of America. Of the economic aid he naturally has only the vaguest ideas. Many indeed are none too pleased at the prospect of American military bases in Spain. But they allow themselves to be convinced by the argument that if there is a war, it would be impossible for Spain to remain neutral. Also, they will be glad to see the roads and railways improved.

Americans generally are well-received in Spain, though there is no such thing as pro-American enthusiasm. Spaniards sometimes find Americans funny, but they always admire their ability. They believe that Americans are very rich but lacking in family crests. They are patient in explaining things to Americans, for they know there are a lot of things Americans need to have explained. They are prepared to welcome them and work with them and see what comes of it.

restricted in certain small matters—the effective prohibition of Protestant proselytizing, for instance—through concern as to possible repercussions in the American press. General Franco may well feel now that his hands are less free. Perhaps new political

forms may emerge in Spain from the example of Spain's great democratic partner. Indeed in the political coteries of Madrid, a "presidential republic" on American lines has actually been advocated by certain Falangists.

## The Gospels in today's speech

Louis Reile, S.M.

NOT LONG AGO I walked into the classroom with a copy of the new translation of the Gospels by Rev. James A. Kleist, S.J., and Joseph L. Lilly, C.M., published last May by Bruce. (Father Kleist translated the Gospels; Father Lilly, the Acts of the Apostles, the Epistles and the Apocalypse.) In this article I am considering only Father Kleist's rendering of the Gospels. Father Lilly I may discuss on another occasion. While the boys followed along in their student's edition of the New Testament, I read from the Kleist-Lilly version. Heads bobbed up and down. The blank question-mark stare so familiar to teachers froze on each face. Shortly one boy hazarded the question.

"Where you reading from, Brother?"

Then it was that I told them I had in hand an excellent version of the Gospels. Because this is the Marian year, I immediately turned to St. Luke. I read the story of Annunciation. They listened. Afterwards I asked them to write down any reactions that came to mind. Here is a typical answer:

The new version says "How will this be, since I remain a virgin? Therefore we understand that Mary does not want to break her [vow of] virginity. But in the older version, the part about not knowing man, a person might think that Mary didn't go out with anyone, or rather never saw anyone and could therefore very easily remain a virgin without choice.

We have read from Kleist-Lilly several times already this year. While the boys confess they find it different, all except two of them think they understand passages from the Gospels much better.

"It seems as if the Lord was living[sic] in our own day and as if His ways of speaking meant more to us," said one boy, referring to the omission of "thee" and "thou" forms. He was also consoled to discover that Father Kleist had left out all those "Amen, Amen lessons." "Because," he explained, "I always think Amen

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means the end of something. But when our Lord says 'Amen, Amen,' you [Brother] say that our Lord is only getting ready to say something important." The student refers here to the Kleist rendering of "Amen, Amen I say to you" as "I tell you the plain truth."

Still taking the texts referring to Our Blessed Mother, we read the story of the wedding feast at Cana. I was ready for the old stumbling block; "Jesus was going to get sarcastic with his mother," said one student. I almost had to chuckle. A quiet, satisfied smile came over the boy's face when I read: "Leave that to me, Mother. My time has not yet come." Christ was the hero, the master of the situation. The student's smile plainly said so.

But boys do not forget past difficulties very readily. This one smooth passage did not settle all doubts about the new version. The same boy asked about the scene in the temple when Mary and Joseph found Jesus teaching the teachers. "It says here even Mary didn't understand what Jesus meant." A short explanation was in order. Then I read from Kleist-Lilly again.

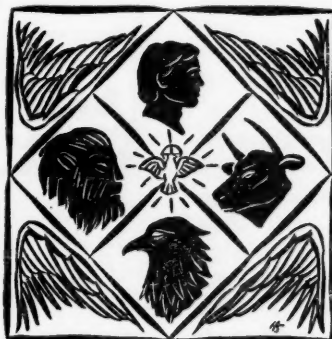
"Why did you search for me? I had to answer my Father's call, and did you not know it?" Naturally Father Kleist retains the remark that "they did not grasp the meaning of the reply he made to them." But the student was satisfied that Jesus was "not being so hard on His Mother."

The class got braver in time. They asked for explanations of Gospel texts they did not understand clearly. A typical one was the eighth chapter of St. Mark, verses 32-33. It seemed too much for the student to understand why Christ wanted Satan *behind* His divine self. Little explanation was required after noting Father Kleist's rendition:

Then Peter drew him aside and proceeded to lecture him. But he turned round and, in sight of his disciples, lectured Peter: "Back to *your* place . . . follow *me*, Satan. You do not take God's view of things, but men's (emphasis added).

Our Lord uses the term "Satan" to imply to Peter that he, too, is acting the tempter in opposing His coming passion. Just prior to this text comes the passage: "He now made it a point to teach them. . . . And he drove the lesson home in plain words." The able translator follows literally the example of Christ.

Another thing noted by the boys was that Father Kleist does away with the old reckoning of time. "Come, and you will see," he said to them. So they went and saw where he was staying. They were his guests that day. It was about four in the afternoon."





These and many more passages showed the boys a new meaning—or, perhaps, for the first time, a meaning—in the Gospels. That is easy to understand. As a teacher I can also sympathize, however, with two of my students who see no reason for the new version. They say that they are learning the Gospels from a properly-trained teacher. When they wish to re-read the Gospels, they want a poetic flow of language to give dignity to the word of God. Modern English, they claim, lacks this esthetic touch.

#### NEW VERSIONS ENCOURAGED

However, this is merely a passing view of a minority of my present class. Pius XII, as early as 1943, in his encyclical *Divino Afflante Spiritu*, directed that the bishops "efficaciously recommend by word and example, whenever the liturgical laws permit, the Sacred Scriptures translated with the approval of ecclesiastical authority into the modern languages."

On the dust jacket of the present translation a later document by the Holy Father is quoted:

No energy is to be spared in making it possible for the faithful to perceive ever more plainly the meaning of the Scriptures as intended by the Holy Spirit who inspired it and as expressed by the sacred writer (*In Cotidianis Precibus*, 1954).

I might have quoted Father Kleist's own foreword (p. viii) to my dissenting students. "... all, moreover, should abhor that intemperate zeal which imagines that whatever is new should, for that very reason, be opposed or suspected." The translator's source here is the present Holy Father. I could also have pointed out to these students that Father Kleist mentions the "dearth of nouns and verbs [in the ancient tongues], as compared with the truly exuberant wealth of modern English" (p. vii).

In translating from the original Greek, Father Kleist limited himself to providing "an immediate or preliminary understanding of obscure words or passages" (p. ix). He also notes on page vi that even the best translation is a hybrid. As far as this teacher is concerned, the present version seems an extremely clear and reverent masterpiece.

I have purposely avoided making comparisons with other versions. I think it more to the point to show how students react to the Gospels as presented in their own idiom. I am thinking also of parents whose youngsters ask for an explanation of the Gospel stories. I realize, too, that my own grade-12 students are shortly going to be rearing their own children. Father Kleist's translation will certainly be a boon to parents.

The translator did not mean to tie himself down to a word-for-word rendition (cf. *Am.*, 9/18, p. 594). One passage which strikingly illustrates this is our Lord's short parable of the woman pestering the unjust judge for a decision. Christ wishes to stress the necessity of our persevering in prayer. "I will see that justice is done her. I am afraid she may finally come and beat me black and blue" (Luke 18:5,6).

Another striking passage made much more easily

understood by younger people is the prolog to St. John's Gospel. "When time began, the Word was there, and the Word was face to face with God, and the Word was God. . . . John testifies in his behalf and the cry still rings in our ears. . . ." And how vividly Christ's picturesque language blazes forth in this text: "To throw a firebrand upon the earth—this is my mission. And oh, how I wish it were already in a blaze!" (Luke 12:49).

Quotations from Father Kleist's translation could be multiplied to show his penetration of language barriers, his strict adherence to Catholic teaching. I have no authentic claim to evaluate his scholarship or his interpretation. I am a teaching brother blessed with a vocation to assist in "bringing the good news to the humble." Yet I know I share in the apostolic commission to teach all nations. Specifically, I am privileged to assist the Holy Spirit in the classroom.

Father James Kleist, a truly great teacher, exemplifies Christ's own words. "Every teacher initiated in the mysteries of the kingdom of heaven is like the head of a household who produces from his store new things and old" (Matt. 13:52). His monumental translation will surely throw a firebrand into the sometimes gloomy world of classroom Scripture studies.

## FEATURE "X"



This week we present two short pieces. Fr. Breunig, S.J., describes how he interested his St. Louis U. High class in the Catholic press. Miss White of Mountain Grove, Mo., a recent convert enrolled in the Home Study Division

of Loyola University, Chicago, makes her journalistic bow with a few pointed observations on the proposal to teach children about communism—without teaching them about God.

DISMAY spread through the high-school classroom last February when I assigned oral and written reports on Catholic magazines and diocesan papers. Each report, based on three current issues of a magazine, was to include the facts of publication, a description of the contents and the student's evaluation. Facts of publication included the publisher, purpose, frequency, date of founding and present circulation. A copy of the *Catholic Press Directory* provided most of these vital statistics. The written reports were due at the end of the month. The oral reports were to be given during part of a class period throughout the month.

The initial problem of providing magazines was solved by cooperative action. The school library fur-



nished a good number of magazines, but a greater number was obtained by mutual exchanging of copies received at home. Some students found in their homes Catholic magazines that they not only had never read but had never even seen.

After an oral report the speaker usually led a brief discussion on the merits or shortcomings of the publication. Some effort was made to group magazines according to purpose and content. For instance, *Sign* and the *Catholic World*, *Commonweal* and *AMERICA*, *Today* and the *Queen's Work*, *Catholic Boy* and *Catholic Miss*, and *Catholic Digest* and *Catholic Mind*. About thirty magazines and four diocesan papers were studied.

Surprise was a recurring reaction. Most students, it seemed, expected to find nothing but canned sermons in the magazines. More than one speaker said something like this: "It wasn't what you would think—stiff and pious. That story about a pilot, or that article about a coach, or that picture . . ." Not all comments, of course, were favorable. Some of the publications were too advanced for high-school students and the less discerning criticized them unfairly. The general response, however, was complimentary.

A further cause of surprise was the number, variety and large circulation of Catholic magazines. Some specialized publications like *Hospital Progress*, *Books on Trial*, *Best Sellers* and the *Catholic School Editor* showed the diversified interests and aims of the Catholic press. Mission magazines like *The Far East*, *Maryknoll* and *Jesuit Missions* had a real appeal. Other noted highlights were the stories in *Extension*, the circulation of *Columbia* and the convert-making value of *Information*. The magazine that seemed to make the biggest hit was *Jubilee*.

At the end of the month a check-test on the Catholic press included questions like the following. Name five Catholic magazines that a) are more than 50 years old; b) have a circulation of 200,000 and over; c) are less than ten years old. Name three reprint, three professional, three missionary magazines. Name a magazine for each member of the family: father, mother, a sister and a brother in college, in high school, in the grades.

As far as I know, this Catholic press effort did not sell a single subscription. It did dispel some ignorance and apathy and may have created some esteem for the press apostolate. A few of the more interested students wrote appreciative letters to editors of the magazines they had reviewed and received appreciative answers. At least one was rewarded by seeing his thoughtful letter printed in a respected national magazine.

JEROME BREUNIG

ONE OF OUR NEIGHBORS recently suggested we teach communism in our public schools so that our children would understand its evils and avoid it.

Such a suggestion does indeed have its merits, but it has its irony, too. Just how can we teach the erroneous ways of communism without at the same time

giving our children a right outlook on life? All this would necessitate the explanation of our creation, destiny and God-given rights as citizens of this world. Yet the mention of God in our public schools is becoming less acceptable each year.

Just two years ago a teacher in our local school spent an hour explaining to eighth-graders why there can be no God. Will this kind of teaching make them less susceptible to Communist propaganda?

The original basic interpretation of communism was a sharing of life in all degrees, both in work and rewards. In itself this is a high ideal. St. Paul recommended it to the early Christians, and many groups succeeded in setting up such communities. St. Francis of Assisi recommended it in the 13th century, and to this day thousands live in harmony under his rule. The success of these purely voluntary "communistic" communities lay in their recognition of the Creator of man and the individual rights of His children. Communism, as we know it today, attempts the same plan without God. But, unlike the voluntary "communism" of the cloister, godless communism brings neither peace nor happiness. The reason, of course, is that Marxism in effect regards man as a mere economic animal.

Suppose we put it to our children this way: in Communist countries, everyone in the community goes out to do a day's work and, at the end of the day, all share the same food. To the unsophisticated mind of a child would this not be a delightful situation? He would contrast it with the fact that Johnny sits across the aisle with two sandwiches while he must be content with one?

Explain to the child that Communists find it necessary to scheme and kill to keep people under their thumbs. Here the child may stop to think. But then, not having been told that there is a God who will mete out punishment, he may readily decide that if murder or robbery gets one what he wants, it is justifiable. And again, if the regime will feed all its people equally, why not join them?

The fact is clear. Without God, there is no conclusive argument against communism. It is the nature of all creation to look for something or someone to worship. If not the heavenly Father then why not the State? And if capitalism fails to be an all-providing giver, why not try communism? Once we shut God out, we have no rational explanation to offer our children who look at history, past and present, and see only a conglomeration of nations, each trying to cut the other's throat to prove that its own way is right. Maybe the Communists are right after all, they might conclude. Who knows?

Until our children are taught to appreciate the true dignity of man as a child of God and heir of heaven, we cannot *really* "teach communism" in our schools. No one can teach, or learn, communism, until he knows something about the divine truths and the divine order that communism seeks to overthrow.

HAZEL M. WHITE

# The poems of Phyllis McGinley

Louis F. Doyle

In the house of poetry there are many mansions, most of them now vacant and dark, abandoned to the spider and the bat. The traveler passing that way shouts "Is there anybody there?" but there is no answer from the illustrious ghosts of Homer and Sophocles, Dante and Virgil, Shakespeare and Dryden and Pope, who had so many luminous things to say about the universe and man and so little to say about themselves. Evidently they felt that in discussing man they had revealed everything worth revealing about themselves. They had not heard about the Ego and the Id. Consequently, their remains are now revisited only by those literary paleontologists, candidates for higher degrees, who bring with them a whole set of new tools made available by Freud and Adler and Jung. Then there are "re-evaluations" that confirm Freud and Adler and Jung.

If one says "poetry" today without further specification, he will be understood as referring to the only still-functioning branch of poetry, the lyric. Lyric poetry, as a freshman might say, is when the writer talks about himself. It is the kind of poetry about which Aristotle had nothing to say in his unfinished *Poetics*. That omission has, however, not deterred the modern critic from applying the epic and dramatic criteria of Aristotle to lyric poetry and, when they do not fit, proving once more that the Master could be wrong.

Generally speaking, the new poetry has discarded the poetic tradition in so far as that is humanly possible. From the magic casements through which his great predecessors sought truth, the modern has turned to the wells of his own subconscious in the conviction that an inventory of its contents is of supreme interest to the waiting world. In only one green plot is traditional verse still cultivated by such practitioners as Ogden Nash, Margaret Fishback, Ethel Jacobson and others. It is the field variously known as "society verse" or "smart verse" or "light verse."

The latest comer to this field is Phyllis McGinley, and it begins to look as if, Scripture-wise, the last shall be first. For it is no derogation from the brilliant talents of her competitors to say that there is a high distinction in her work that places it in a special category. Light verse is delicate and deceptive art, of course. It looks so easy at a first encounter, as if tossed off in a fine careless rapture and never touched again. All inspiration, no perspiration. The usual ingredients are

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## LITERATURE AND ARTS

wit, humor, point, poise, malice, surprise, the exquisitely exact word and, if the writer has it, wisdom. Perhaps the last is the special McGinley gift. She is abidingly aware of the divine in people and things. At least half of all true wisdom is charity, and light verse writers, as a class, are not overly stocked with charity. A wise thing said lightly wakes few echoes, whereas the banal and the obvious spoken ponderously may go booming down the corridors of time to achieve immortality.

It is not that Miss McGinley is without likes and dislikes, loves and hates, but she writes like one who has mastered both. The fool, the bore and the charlatan get short shrift at her hands, but the punishment meted out to them is somewhat like the cuffs of a mother bear, at least half love. She suffers the fool, if not gladly, at least in the spirit of a common humanity: Christ died for all. "The Old Reformer" reads

Few friends he had that pleased his mind.  
His marriage failed when it began,  
Who worked unceasing for mankind  
But loathed his fellow man.

Who has not known the lofty soul who would die for Man but wanted nothing to do with his next door neighbor? Who could not name a half dozen specimens of "The Old Politician" who clings to the stage too long and "becomes a Public Monument through sheer longevity"? Or of "The Old Philanthropist" who gives away millions but starves his typist? There is hardly one of these four-line portraits that does not call up some present prominent public figure, all of whom shall be nameless here, needless to say.

Her gift for humanizing holy persons without flippancy or irreverence is without equal, so far as I know. Saints in the flesh can be such problems and trials to those about them that it would be hard to say which is the saintlier. St. Bridget, who conducted the first "giveaway" bankrupted her family, then borrowed from her relatives to set up a sort of one-woman Marshall plan. Miss McGinley is puzzled as to just why Simeon Stylites remained on that pillar of his—"and so was the good Lord, rather." If Simeon was seeking publicity, he got it. "The Thunderer," St. Jerome, "God's angry man . . . The great name-caller, Who cared not a dime For the laws of libel And in his spare time Translated the Bible" leaves the saint's halo at a rakish angle, but he is every inch a saint.

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(Six of these poems on the saints first appeared in the July 10 issue of AMERICA.)

The natural enemies of the poets of clarity are, of course, the poets of obscurity—or, should I say, the poets of the indirect approach? T. S. Eliot will live long before he is more expertly dissected than he is in "Mrs. Sweeney among the Allegories." This burlesque is replete with the quiet desperation of a sorely tried soul who waits all evening for a glimmer of sense in "The Confidential Clerk" and goes away empty. The hungry sheep looks up and is not fed, but the hungry sheep has his revenge.

"The Jaundiced Viewer" poems will not endear Miss McGinley to the purveyors of television fare but they may afford a vicarious relief to some of the inarticulate watchers of the youngest of the arts. The current avalanche of family reminiscences was, I believe, precipitated when Clarence Day wrote *Life with Father*. Since that fatal hour, we have been besieged with "I remember" books that record the most incredible collection of charming, eccentric, crotchety and dispensable characters that ever converged in one spot in literature outside of Dickens. It is Oh to be an orphan! Miss McGinley's reaction to one of these is

The humor of family sagas is far from Shavian—  
Including the Scandinavian.

However, she disdains to advert to the familiar saga of the Idiot Husband, the Precocious Child and the Knowing Wife, which is, as all Europeans know, the authentic American family and the firm base of our national greatness. Perhaps it would have been too much like shooting a sitting duck. But her roving eye sought and found the indubitably central symbol of all small-screen art in America's most prideful product, Teeth! In "Reflections Dental"

How pure, how beautiful, how fine  
Do teeth on television shine!  
No flutist flutes, no dancer twirls,  
But comes equipped with matching pearls.  
Gleeful announcers all are born  
With sets like rows of hybrid corn.  
Clowns, critics, clergy, commentators,  
Ventriloquists and roller skaters,  
M. C.'s who beat their palms together,  
The girl who diagrams the weather,  
The crooner crooning for his supper—  
All flash white treasures, lower and upper,  
With miles of smiles the airways teem,  
And each an orthodontist's dream.

How beautiful are our teeth upon the mountain—of  
luscious, denatured food!

The service the light verse writer renders in a democracy—and he cannot function elsewhere—is unique and indispensable. There are abuses and excesses that are not amenable to law and unregardful of good taste, good manners or reason so long as fame and money are in prospect. Time enough for good taste and good manners when the barbarian is firmly established, respectable enough to afford those luxuries. It is here that the well-aimed shaft of barbed laughter can sometimes penetrate the hide of the pachyderm

on the make and give him pause for a moment. The silvery laughter of the Comic Muse is not always drowned out by the din and uproar of the supercolossal pitchmen.

The peculiar debt that Anglo-American civilization owes to the Celt is the corrective that the latter has administered to the absurdities of that civilization. Call the roll of them: Swift, Steele, Goldsmith, Sheridan, Wilde, Shaw. Swift, lethal as a black widow spider, probably roused more wrath than laughter. But the rest were more kindly and urbane. When Tony Lumpkin says, "I 'ates anything low," he speaks for a whole world of men who had looked into the glass and then gone away and forgotten what manner of men they were. The Tonies are likely to judge of a man's gentility by which finger, the forefinger or the little finger, he elevates when quaffing his liquor. If he elevates neither, he is plainly a peasant. When Wilde described a foxhunt as "the unspeakable in hot pursuit of the uneatable," he pinpointed the dead center of a whole culture. When Sheridan, looking about him on English society, selected the characters he was to M. C. in *The Rivals* and *The School for Scandal*, he was quite Celtic in his selections. And the first sound sense ever written about the true difference between the Irishman and the Englishman is Shaw's *John Bull's Other Island*.

Contrary to the popular notion, it is the unhappy Celt who is the realist and the bumbling Englishman who is content within the cocoon of his ideals and illusions. The Celt reverences God, but he is apt to play hob with household gods, popular fetishes and Pollyanna cant. When it rains in his world, it is not raining violets. That is why non-Celts are likely to find him insufferable and invite him out for a nice drink of hemlock. Incidentally, it was Peter Finley Dunne's "Mr. Dooley" who first perceived and highlighted the comic-opera aspects of the Spanish-American War when the rest of our journalists were still chanting a tribal epic about our purity of motive and prowess in war. He was also the first to turn a satirical eye on the role of the Supreme Court in politics. Those were the easy-going days before incense and anger filled the land.

Miss McGinley is in the Celtic tradition, whatever her lineage may be. The things of God she handles reverently, but the things that are Caesar's do not overly impress her. Yet there is a certain ruefulness in her humor that is reminiscent, somehow, of the old story of the two Irish farmers who waited, armed with shotguns, beside the path down which their landlord was accustomed to take his evening stroll. When midnight came and he did not, one asked the other: "What do ye make of it?" The other replied: "Well, I dinnow. But I hope nawthin' serious has happened to the poor man." Unlike Dorothy Parker, Miss McGinley is not a killer. Mercy seasons her justice.

She can be quite serious on occasion in the workaday sense of that word, as in "Sunday Psalm." Once in an age there does come a flawless day, when all creation is as and where it should be, baptismal,



pentecostal, a blessed pause in the onrush of time reminiscent of Eden, and sometimes the perfect day is, appropriately, a Sunday.

*This is the day which the Lord hath made,  
Shining like Eden absolved of sin,  
Three parts glitter to one part shade:  
Let us be glad and rejoice therein.*

*Tonight—tomorrow—the leaf will fade,  
The waters tarnish, the dark begin.  
But this is the day the Lord hath made:  
Let us be glad and rejoice therein.*

Sharply contrasted with "Sunday Psalm" is "The Day after Sunday."

Always on Monday, God's in the morning papers,  
His Name is a headline, His works are rumored abroad.

Having been praised by men who are movers and shapers.

From prominent Sunday pulpits, Newsworthy is God.

An unkind cut but not wholly uncalled for. During the war, when the fate of the world hung in the jittery balance, we were edified from time to time by the re-

port that some top statesman had accorded an honorable mention to God. It was a pleasant shock. But for the most part, the place assigned to God in our press is Monday's religious page. There is a place for everything and that is the place for Him, we have determined.

The blandest heresy that has come out of the war of the sects is that reverence for God consists, not in the proper and timely use of His Name, but in utter silence on the Subject in public life. On second thought, however, the silence is not quite utter: whenever some little man wants to emphasize and underline one of his weightier statements, he reaches out for the biggest word in his limited vocabulary, and, of course, it is always the Holy Name. It would almost seem that, banished by the Pharisees, He must still consort with publicans and sinners.

It is possible to quote rather freely from *The Love Songs of Phyllis McGinley* because the book's copyright notice contains no minatory clause about "no part of this book may be used" and so on. Apparently, Miss McGinley does not consider her pearls of such great price as all that.

### Masterpiece completed

#### THE REFORMATION IN ENGLAND

By Philip Hughes. Macmillan. Vol. III. 457p. \$7.50

This volume, covering the Elizabethan reign (1558-1603), brings to a conclusion Fr. Hughes' monumental study of the Protestant Revolt in England. Although historians and reviewers are much more hesitant than publishers to label a work "definitive," there will be general agreement for some time that this is the best work on the subject available in any language. In this volume, as in the first two, the author takes into consideration all previous serious studies on the subject, but he builds his analytical story of religious happenings in Elizabeth's reign chiefly from primary sources. His conclusions never overreach the evidence, and there is every reason to believe that this third volume will receive as enthusiastic acceptance by historians of all religions as did the first two volumes.

The work is divided into two almost equal parts. The first centers its attention on the Government's measures to establish the Anglican religion: on the settlement of 1559, on the formulators and popularizers of Anglican doctrine (men like Jewel, Whitgift and Hooker), on conflicts within the Anglican group, and on the suppression of dissent in the early part of Elizabeth's reign. The second part concerns itself with Catholic resis-

tance to the settlement: the passive drift of Catholics until about 1570, and then the heroic but largely unsuccessful resistance after that date.

The author's thesis is that the Catholic group was leaderless down to about 1570 and that the drift of those twelve years spelt the ruin of the Catholic Church in England. The treatment of Cardinal Allen and the great accomplishments of Douay College, together with a close study of missionary efforts of such Jesuits as Persons and Campion, shows better balance than anything on the subject we have read. Fr. Hughes accepts all the evidence available to come to a conclusion midway between the Whig legend that these Catholics were treasonable Englishmen moved like puppets by Rome, and the popular Catholic version that they were innocent of all political intrigue.

The effects of Pope Pius V's excommunication of Elizabeth are handled with discrimination and skill. Fr. Hughes shows conclusively that

whatever the 'paper logic' of the matter, the bull [of excommunication] never, in fact, made any difference to the loyalty towards Elizabeth of the generality of her Catholic subjects, priests or laymen; and none, in all that time, stirred them, in the name of the bull, to hostile acts against her. . . . [Nevertheless], the bull put into the hands of the hostile government the handiest instrument of all for completing the propaganda inaugurated by Henry VIII, thirty years earlier, that

## BOOKS

identified the profession of the Catholic faith with disloyalty and treason; and it gave the queen's ministers the easiest of all themes to develop in justification of penal laws.

In these three volumes, the author succeeds in recreating the past and in conveying to the reader the complexities of each issue, the confusion that must have beset the ordinary man (and the ordinary bishop as well).

The historian who shows us the issues at stake, as a Belloc has done, renders us a great service. But in doing so he distorts the past. Fr. Hughes has brought the age to life again—as well as can be done—so that the reader finds a mixture of motives, of virtue and vice, of stupidity and intelligence on all sides. He finds, for example, that it was not a simple case of Elizabeth being a tool in Cecil's hands, or of the Queen's arranging all things with Machiavellian intelligence. He finds, again, that Philip II of Spain urges Catholics to drift with the settlement of 1559, and he does more to hamper than to help them after 1570. This is perhaps the greatest value of the total work. It leaves the reader conscious of the complexity of issues without in any way confusing him as to what was right and what was wrong.



One will expect to find these three volumes on reference shelves and in scholars' libraries. The analytical tables of contents, the appendices and the indices make them excellent reference material. The author maintains his excellent prose style throughout, interlacing concrete experience and close analysis with cautious generalization. The ordinary reader interested in something more than light entertainment will therefore find the work rewarding and refreshing reading.

THOMAS P. NEILL

### Kentucky's "junior" Senator

#### THAT REMINDS ME—

By Alben W. Barkley. Doubleday. 288p. \$4.50

The genial Squire of Paducah has stirred the kettles of his long and pleasant memory to give us here, in book form, what he aptly calls a "burgoo." We are reminded that a "burgoo" is a cross between a soup and a stew, in which, as they say in Kentucky, a "numerosity" of ingredients are used. If, as he says, the exact recipe is largely in his head, he has certainly concocted a delectable dish, well spiced and wholesome, with generous dashes of sparkling wit balanced by ample garnishings of characteristic Barkleyian political philosophy.

The author, with the cooperation of Sidney Shalett, recites, in more or less steeplechase fashion, his fascinating life story. He begins with boyhood days in a little log house, and tells of working with his father, planting tobacco, threshing wheat and clearing timber, doing a man's work at a boy's age. Then he garners the rudiments of an education that enabled him to get through college by equally hard work and eventually to acquire a proud title of "Attorney at Law."

A character of lesser dimensions than the man who became a U. S. Congressman, U. S. Senator, and eventually Vice President of the U. S., affectionately dubbed the "Veep," might have exploited the humble beginnings as a prelude to his later and dramatic accomplishments. But the Barkley story spurns the overworked Horatio Alger elements and tells of a long, happy, useful career of success and fun, with humorous stories, and many anecdotes that lend forceful emphasis to some of the more poignant disappointments that Barkley endured in his political life.

Politicians, and historians too, for that matter, may get further insights into the influence, alleged or otherwise, of certain personages who have

since claimed to have had the ear of Franklin Roosevelt. For example, they may now know the real reasons for the first apparent political and personal "break" between the President and Barkley which occurred as a result of the now-famous "Dear Alben" letter about the tax bill. The duplicity of certain politicians who attempted to use one friendship against an apparently more potent and profitable one is revealed here. But it is done without recrimination and certainly without any trace of rancor.

Certainly Barkley was ambitious for the highest political office in the nation; his ambition had been nourished and almost assured by personages of political influence who recognized his outstanding ability and his immense national popularity. But when expediency (that demon of politics) dictated another candidate, Barkley accepted his disappointment with the grace and tolerance which are characteristic of him. He used all his persuasive talent in the Presidential campaign for the election of his kinsman, Adlai Stevenson, and by his vigor and enormous energy, put to shame many of the younger pundits who said "Barkley is too old."

The publication of the book coincides with the news that this old champion of Democratic politics (Barkley would resent the inclusion of "old" in that appellation) has now won a decisive victory in his election as U. S. Senator from Kentucky. Doubtless he will chuckle, as many of his friends will also, when he is referred to as the "Junior" Senator from that State. Doubtless, too, there will be many more "Barkley stories" to enliven the Halls of Congress, which of late have heard far too little of the homespun philosophy, grace and good humor which he so often contributed there. GREY LESLIE

#### ATOMIC SCIENCE—BOMBS AND POWER

By David Dietz. Dodd, Mead. 316p. \$3.50

Mr. Dietz gives an accurate reporter's account of the origins and present state of atomic physics. His book offers a readable interpretation of the steps that led to the nuclear weapons. The latter part of the volume is devoted to a brief discussion of peacetime uses and problems of the atom, including atomic power, the use of radioactive isotopes in chemistry and medicine and the complexity introduced into atomic theory by the superabundance of newly discovered elementary particles. Among the latter are the many mesons, the positive electron (positron), the

postulated neutrino and the anti-proton.

I believe that the two chapters which set forth the concept of the quantum theory and discuss the present state of knowledge of nuclear structure would well repay study by an amateur who desired some acquaintanceship with modern physics. The current theories about the nucleus are particularly well-handled. The chapter dealing with the process of nuclear fission gives a good historical account of the first adequate interpretation of fission in 1939 and its impact on the whole scientific world. The prodigious scientific and engineering effort required to convert these experimental data into the terrible weapons of today is imperfectly hinted at in the succeeding chapters. Suffice it to remark that the accounts of tests of newer and more powerful weapons should give small comfort either to friend or to foe, since both now possess them. The chapter on atomic power offers some hope that the nucleus may eventually be tamed to the benefit of man.

LOUIS W. TORDELLA

THOMAS P. NEILL is professor of history at St. Louis University.

GRAY LESLIE is a free-lance writer.

LOUIS W. TORDELLA has done research for the Department of Defense.

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*There is a voice of one crying in the wilderness, Prepare the way of the Lord, straighten out His paths. (Luke 3:4-5; Gospel for Fourth Sunday of Advent.)*

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12-18

magnificent *Jesus Christ*, "Oriental sovereigns, when traveling abroad, were in the habit of sending men ahead of them to repair and widen the roads." John's meaning is equally clear. The royal and divine Christ comes journeying to the soul of Everyman, but it rests within the responsibility of Everyman to render the coming of his Lord not only possible, but even smooth, easy, unobstructed.

Astonishing, when we pause to consider, is the steady insistence of the Gospels on man's responsible share in the number-one issue of every human life, the vital problem of coming into true and growing union with God. Over and over again, in a wide variety of forms, the inspired Gospels repeat that philosophical and religious truth which is expressed in the axiom of the Schools, *Whatever is received is received according to the capacity of the receiver*. If a glass and a keg are both filled with beer, both receptacles are undoubtedly filled, but most people would agree that the real point of the whole malty matter lies in the fact that the keg holds so much money.

The first religious objective in every life—and therefore the first objective in every life—is to maintain basic and essential union with God: to live, that is, in a state of habitual or sanctifying grace. The second objective in life is to deepen that essential union, to increase one's *capacity* for God.

Here is where the analogy with the glass and the keg (perhaps not too happy at best) breaks down. A glass will never grow into a barrel. But in the sacred matter of possessing or holding or containing God, I can start as a thimble and end as a reservoir. With God's aiding grace I can and should steadily increase my personal capacity for what is supernatural.

The coming of a new Christmas upon my little world or the new coming of Christ by grace into this wide world will inevitably pose for me in acute form the question: "Is my capacity for Christ greater this year than it was last year?" Strangely enough, some sort of answer to a query so elusive might be found quite easily. If the question disturbs me sharply, my capacity for God has probably grown. If I can't imagine what the question means, my capacity for God is still in the thimble stage.

If it be asked: "How does a person increase his tolerance for the supernatural?" one brief, most inadequate response might be offered. The usual way to become more capable of anything is to give more thought to the thing, whatever it is. In addition, we might, in prayer, mention the question to one who could be helpful: John the Baptist.

VINCENT P. MCCORRY, S.J.

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## THEATRE

**WEDDING BREAKFAST**, most likely of the three plays mentioned below to survive, is residing at the Forty-Eighth Street Theatre, sponsored by Kermit Bloomgarden. Theodore Reeves is the author. The playbill, usually deficient in vital information, does not disclose the playwright's background.

Since some unpleasant things must be said about the production, it is just as well to say them now. Near the end of the second act, two sisters consent to premarital experience with their prospective grooms. In one instance, the man was staggering drunk and it is reasonable to assume that the woman was overpowered. In the other, the girl takes the initiative. She and her boy friend have been saving in a joint bank account to furnish a home. Feeling that they must sacrifice their savings for another purpose, the girl suggests that they should enjoy the privileges of marriage while accumulating another nest egg.

The first departure from moral behavior may be dramatically excusable. The second is not. It is ketchup on custard pie, spoiling it for the civilized uvula.

Aside from the salacious detour, *Wedding Breakfast* is a warm and ingratiating comedy. Three of its four characters are clean and guileless people who act from decent motives, while the fourth is misguided rather than wanton. They get themselves involved in situations which, while duplicating the everyday experiences of average people, seem significant and unique.

Following Herman Shumlin's sensitive direction—in a beautifully contrived multi-purpose set by William and Jean Eckart—Lee Grant, Anthony Franciosa, Harvey Lembeck and Virginia Vincent merge their talents in a delicately coordinated performance, except when Miss Vincent has to strain her character to suggest a premarital liaison. If forced to make a choice, your observer would say that Mr. Franciosa's portrayal of the young business man from upstate is the finest of a quartette of fine performances.

**SANDHOG**, presented at The Phoenix by T. Edward Hambleton and Norris Houghton, by special arrangement with Rachel Productions, is billed as a ballad in three acts, based on a short story by Theodore Dreiser. The leading character, as the title implies,

is a day-laborer employed at digging tunnels. Johnny O'Sullivan was one of the sandhogs who pushed the first tunnel under the Hudson to the Jersey side—in the 1880's an exciting and perilous job. It was not long before Johnny, an immigrant fresh from Ireland, rose to the lofty position of gang foreman.

While Johnny's story, which is also the tunnel's story, is an intrinsically exciting contribution to dramatic Americana—the sandhogs crippled by explosions or incapacitated by the bends, while their women folk wait anxiously at home or at the tunnel's mouth—*Sandhog*, for some obscure reason, is not exciting as a play and less stimulating as a ballad. Perhaps this is due to the fact that Howard Da Silva's direction is paced too slow, or the music is not spirited enough, or because too many children clutter up the stage too often. Whatever the reason, the story by Earl Robinson and Waldo Salt fails to live up to its potential stature.

Acting is adequate. Howard Bay designed the set.

THEOPHILUS LEWIS

## FILMS

**DEEP IN MY HEART** is an Eastman-color musical biography (of Sigmund Romberg) and it is the most fantastic hodge-podge ever contributed to a cycle which has already produced more than its share of eccentricity.

José Ferrer plays the composer as though he were auditioning as a one-man vaudeville show. He uses a Smith and Dale, low-German accent complete with comic (?) malapropisms, does a couple of song-and-dance routines, gets involved in several extended slapstick sequences and even, at one point, performs, in the manner of a Danny Kaye specialty number, a burlesqued, capsule version of an operetta he is writing. The statement that Ferrer is a gifted and versatile performer will get no argument from me. On the basis of this particular exhibition, however, I do not think that Danny Kaye or any other regular habitués of musicals need to worry about being supplanted.

Others caught up in the picture's plot are: Doe Avedon, who, as the composer's wife, makes no headway at all in a romance conceived with unique witlessness; Helen Traubel, who sings some oddly chosen songs, including that rousing baritone solo, "Stout-Hearted Men" in between try-

ing to fill the late Marie Dressler's shoes; and Merle Oberon, who is very chic and quite saccharine as Dorothy Donnelly, Romberg's one-time lyricist.

The rest of the film is made up of elaborately tasteless production-numbers built around an assortment of Romberg's indestructible melodies and featuring a staggering array of guest artists. The latter include Gene Kelly, Howard Keel, Tony Martin, Jane Powell, Vic Damone and Rosemary Clooney, and Cyd Charisse, Tamara Toumanova and Anne Miller in pointedly sexy dances of the, respectively, high-brow, middle-brow and low-brow variety. (MGM)

**THERE'S NO BUSINESS LIKE SHOW BUSINESS** is 20th Century-Fox's musical bid, in color and CinemaScope, for the Christmas trade. Like *Deep in My Heart*, it is built around mammoth production numbers. Unlike the former, it boasts a comparatively bearable and sometimes quite appealing story-line acted by very likeable and talented performers. This concerns the ups and downs of a vaudeville family, mother (Ethel Merman), father (Dan Dailey) and three children who grow up into Donald O'Connor, Mitzi Gaynor and Johnny Ray.

The most unexpected feature of the family history (and one obviously intended to be edifying as well) is that the older son (Johnny Ray) becomes a priest. His (from the family viewpoint) odd choice of a career is rather coyly discussed in terms of show-business jargon. For example, the party on the eve of his departure for the seminary is presided over by a stained glass placard reading: "Coming soon—Father Steven Donahue—Continuous performances every Sunday." And later, newly ordained, he expresses his willingness to officiate at his sister's wedding by saying: "Have black suit. Will travel."

These remarks would perhaps not seem in such dubious taste if the picture elsewhere conveyed some spark of genuine religious feeling or if Ray were not such a hopelessly wooden actor. One's trust in the film's good intentions is further shaken by the inclusion of a graceless and flagrantly suggestive rendition of "Heat Wave" by Marilyn Monroe.

Otherwise the portrait of family life is entertaining and unusually credible and the hoofing is first-rate. Incidentally, the music, for the second time in a feature film this year, consists of a cavalcade of old Irving Berlin tunes, a circumstance which young would-be screen composers are likely to view with alarm.

MOIRA WALSH



## RECORDINGS

One of the most exciting record releases last month in preparation for the Christmas season was Handel's *Messiah*, by the Huddersfield Choral Society and the Liverpool Philharmonic Orchestra conducted by Sir Malcolm Sargent (Angel 3510 C, \$17.85). This new release is topnotch from the viewpoint of performance and engineering.

A modern composition which has already become a traditional part of Christmas is *Amahl and the Night Visitors*, an opera composed by Gian-Carlo Menotti for the NBC Television Theater and first performed on Christmas Eve, 1951. It is available on a Victor record (LM 1701, \$5.95) and is performed by the very excellent original cast. Based on the story of the Three Wise Men, it tells of a crippled boy who lived in poverty with his widowed mother and was miraculously healed when he asked the Wise Men to take to the Christ Child the only gift he had to give away—his crutch. This is a story which will appeal to people of all ages. The music is appropriate for the subject, and the English diction is so excellent that it is not necessary to follow the libretto.

Another modern work which has become standard Christmas listening is Benjamin Britten's *A Ceremony of Carols* (London LD-9102, \$2.95). Britten has set carols to original music composed in a style suggestive of the medieval period. It is charming music with real Christmas flavor. In this recording the composer conducts the Copenhagen Boys Choir. The fresh, unsophisticated quality of the boys' voices, so well suited to this type of music, makes this record our choice above the Robert Shaw Choral (Victor LM-1088), and the authenticity of the composer as conductor, as well as the better recorded sound, makes us choose this rather than the version by Washington Cathedral Boys Choir (WCFM-11).

When the Virtuosi di Roma visited this country two years ago they received overwhelming acclaim by audiences from coast to coast. They appear on a Decca Recording of *Christmas Music* by seventeenth- and eighteenth-century composers (Decca DL 9649, \$5.95). Included are the *Christmas Concerto*, by Corelli (one of the best versions available), *Pastorale Dance* from Vivaldi's *The Seasons*, *Christmas Concerto*, by Torelli, *Pastorale* from Boccherini's Quintet No. 4, and Scarlatti's *Pastorale* for

*Piano in G Major*. These are superb performances and Decca's engineering is excellent.

The Robert Shaw Chorale is heard on two records in which all of the familiar carols and many less common hymns and carols are beautifully performed (Victor LM 1112—Vol. 1 and LM 1711—Vol. 2, \$5.95 each).

Combining the usual and unusual is a Vanguard album (VRS 428, \$5.95), *A Music Box of Christmas Carols*. Ten carols are played by 150-year-old music boxes from the famous Bornand Collection. The Welch Chorale sings sixteen of the best-known carols, some of them too fast for our liking. It is the music boxes which make this a fascinating album.

One of the most delightful sets is *Christmas with the Trapp Family Singers* (Decca DL 9553—Vol. 1 and DL 9689—Vol. 2, \$5.95 each). Included in the thirty-six numbers on the two records are carols, motets, folk songs, Gregorian chant (from the Third Christmas Mass) and a Pastoral by Vivaldi (played on recorders and harpsichord). Countries represented are Germany, Austria, Wales, Spain, France, Italy, Poland, the United States, Sweden, Czechoslovakia, England and Mexico.

Hilda Gueden, soprano, and the Chorus and Orchestra of the Vienna State Opera present *Christmas Music in Germany and Austria* (London LS 860, \$4.95). Gueden, with considerable operatic success behind her, has a glorious voice.

*Motets for Christmas and Other Festivities*, by the Welch Chorale (Lyricord LL 35, \$5.95), includes Gregorian chant and works by Victoria, Gibbons, Sweelinck, Palestrina, Weekles, Byrd and Jacob Handl. These songs of praise are beautifully sung by the choir of the Church of St. Philip Neri in New York City.

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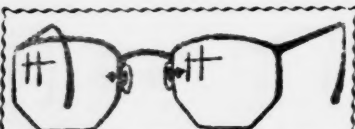
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## CORRESPONDENCE

### "Subversion of faith"

EDITOR: With much of Father Maguire's thoughtful article, "Another look at subversion of faith" (AM. 12/4), I heartily agree. But permit me to make a few points where I differ:

(1) My reason for writing anonymously is that as a busy parish priest I feel I would have to neglect my parish work to enter into a local public discussion which I think, as Father Maguire correctly surmises, would be fruitless. It does not imply that I do not stand behind every word I have written.

(2) No sweeping indictment of secular colleges was "clearly implied" or intended. On the contrary, I explicitly said "some colleges" and "some professors." But for the record let me say that the influence of a religious-minded Catholic, Protestant or Jewish professor, or any decent-living man, with or without religious convictions, is a blessing for which students at secular colleges should be, and often are, profoundly grateful. Needless to say, the majority of American college professors are just such men.

(3) My reason for describing the visit to "Professor Smythe" was not to show that students sometimes have a passion for social acceptability. It was rather to point out that, just as Americans have been shocked in recent years to learn that a man in a Brooks Brothers suit could commit treason, so too a young student may have a mental and emotional adjustment to make when he meets a militant atheist in the guise of a devoted family man. I find it hard to make such an adjustment myself.

(4) Father Maguire believes that, while the social sciences and the humanities may result in conflict or confusion, the natural sciences are religiously neutral. I wish my own experiences were as happy as his. I have found that biology classes have sometimes provided the excuse for a full-blown discussion of birth control, geology classes sometimes bring up views of human evolution, etc. But again, no sweeping indictment is intended. These classes are undoubtedly a decided minority. But they do exist.

(5) As for a mood of exaggeration, every single example I cited was a factual one of my own experience. Most of them have been repeated dozens of times. I think the response to the article indicates a not unsimilar experience on the part of others.

To close on a practical note, if students considering entering a secular college would write to the parish priest of the town where the institution is located, or to the Newman Club chaplain concerned, to obtain first-hand information as to the dangers involved in any particular college, many tragic losses to the faith would thereby be avoided.

RALPH STRODE

### Population problem

EDITOR: P. H. Hallett, in his letter in your Nov. 6 issue on the subject of cutting down the birth rate, described what Rev. Stanislaus de Lestapis, S.J., had said before the World Population Congress.

Though Mr. Hallett's reference to Fr. Lestapis' stand was correct, it was tantamount to quoting him out of context. The Jesuit did not *advocate* the use of moral family limitation *except* as a last resort where overpopulation had supposedly reached an extremely critical point and required government persuasion that legitimate steps be taken by the people.

It must be remembered that Fr. Lestapis was outlining a moral solution to a merely hypothetical case that had been brought to his attention. And if Mr. Hallett will grant the premise of *dangerous* overpopulation, then it must be conceded that Fr. Lestapis' solution was both moral and practical.

Whether a government could effectively "encourage" reduction of the birth rate without also encouraging artificial contraception is a consideration remote from Fr. Lestapis' position, which necessarily assumes that the government *and* the people would apply the solution according to proper ethical standards.

JOSEPH R. SHEEHAN

Boston, Mass.

### Case of mistaken identity

EDITOR: In his Dec. 4 Washington Front Fr. Parsons wrote: "People close to the Democratic side of the situation still insist that the election of Democrat Charles R. Howell over Francis P. Case in New Jersey . . ."

I am certain that Fr. Parsons meant Clifford P. Case. Francis P. Case is U. S. Senator from South Dakota.

FRANK B. PESCI

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